Regd. No. L 7676

The TAHRIK-i-JADID

Editor, Naseem Saifi

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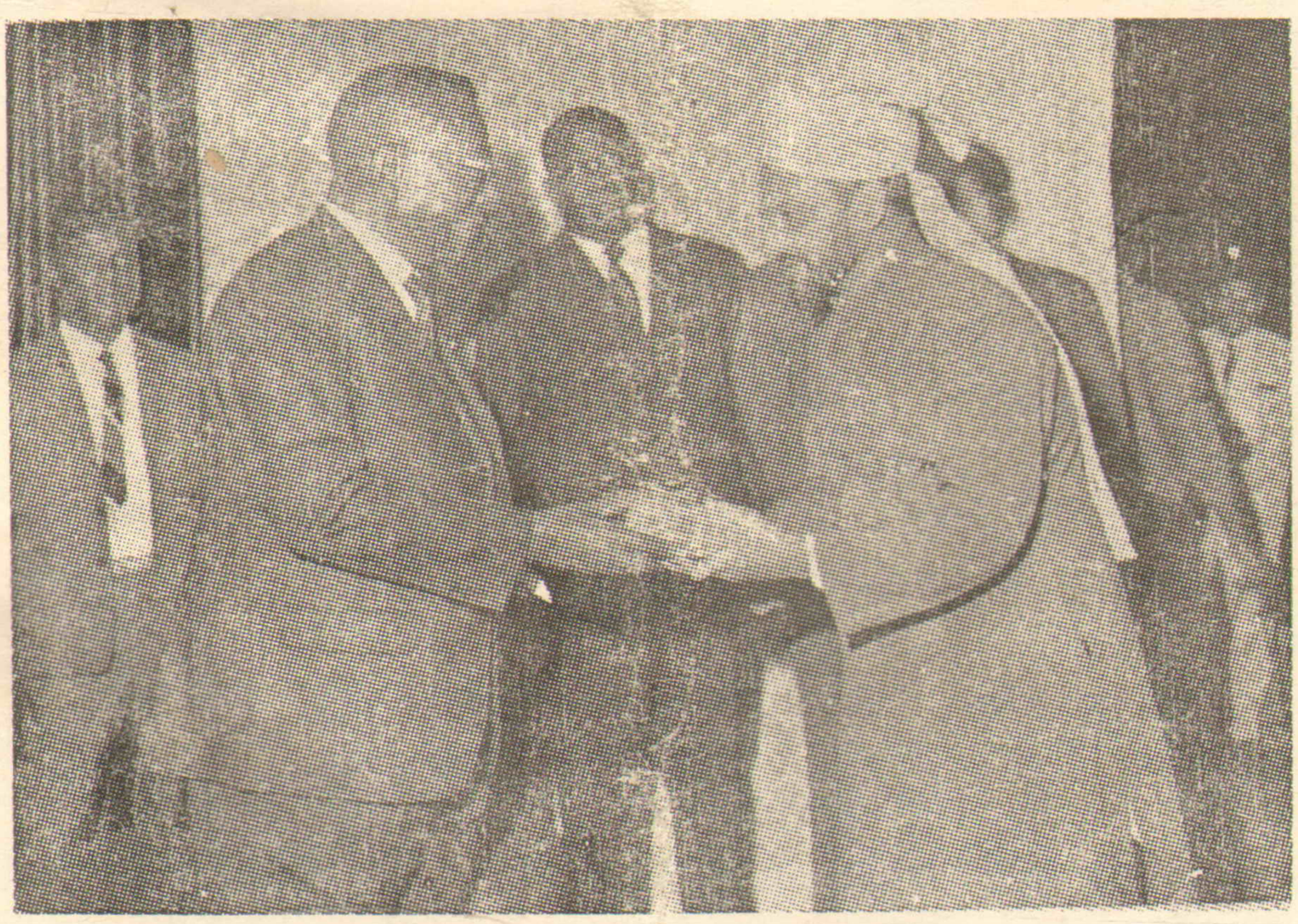
Ramazan 1387——Fatah 1347——December 1968

Maulvi Abdul Karim Sharma, Amir and Missionary Incharge, Ahmadiyya Mission Kenya presenting a copy of the Holy Quran to Mr. William Tubman, President of Liberia, when he visited Kenya to inaugurate the National Exhibition at Nairobi.



مکرم مولوی عبدالکریم صاحب شرما امیر و مبلغ انچارج کینیا ۔ لائیبریا کے صدر ولیم ٹب مین صاحب کو قرآن کریم کا تحفہ پیش کر رہے ہیں

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE

TAHRIK-I-JADID

MONTHLY

JOURNAL OF THE

TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

Digitized by Khilafat Library Rabwah

Vol. 4 | FATAH 1347 — DECEMBER 1968 | No. 12

Blessings of Ramadan

Describing the blessings of Ramadan, the Promised Messiah, peace be on him, says :

"Ramadan is the month of prayer and supplication—Prescribed formal prayer purifies the mind and Ramadan illumines it—And this illumination leads to spiritual vision through which the believer sees God."

Once the Promised Messiah, peace be upon him, fasted for six months under Divine Command, meant specially for him. Describing the blessings, received as a result of this fasting, he says :

"During this period (of fasting), I had wonderful visions. I visited some of the former Prophets. Once I saw, in a state of actual waking, the Holy Prophet, peace and blessing of Allah be on him, with Hussain, Ali and Fatima, Allah be pleased with them. It was not a dream but a kind of wakefulness. Moreover, I saw spiritual lights in the shape of green and red columns, appearing in such an attractive and a charming form as beggars description.

"These columns of light rose high up to the sky. Some of them were bright, some green and some red. The sight of them caused exceeding delight to the heart, the like of which cannot be produced by any worldly source of pleasure.

"I believe these columns were shown as an embodiment of the love of God and the love of Fasting combined together. That is to say, it consisted of light that came out of the heart and a light that came down from above, and the combination of these two lights formed the shape of a column."

New Year of Tahrik-i-Jadid

DECLARED OPEN

Sermon of Hazrat Khalifatul Masih III
Delivered on Oct. 25, 1968, at Rabwah.

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Having recited the opening Chapter of the Holy Quran, Hazrat Amirul Mominin Khalifatul Masih III recited the following verse of the Holy Quran :

ها انتم هولاء تدعون لتنفقوا فی سبیل الله فمنکم من یبخل ومن یبخل فانما یبخل عن نفسه والله الغنی و انتم الفقراء وان تتولوا یستبدل قوماً غیرکم ثم لا یکونوا امثالکم -

"Behold, you are those who are called upon to spend in the way of Allah ; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his soul. And Allan is self-Sufficient, and it is you that are needy And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you." 47 : 39

After reciting the aforesaid verse, Hazrat Amirul Mominin said :

In the name of Allah, the Almighty and the All-Powerful, who develops all things to perfection, and controls men's hearts and brings about a righteous transformation in them whenever He wills and pleases, I declare the New year of Tahrik-i-Jadid opened."

Refering to the contributors of the First, Second and Third Sections or Groups of the participants in the Tahrik-i-Jadid, Hazrat Amirul Mominin said that average contribution of the members of the First Section is 64 rupees per head, and that of the Second and Third Sections is 19 and 14 rupees, respectively.

Comparing the contributions of the different Sections he said that the difference between the contributions of the First and the Second Sections is very great while that of the Second and the Third is very small although among the participants of the Third Group there are many children who have no earning of their own, and there are many young participants whose income is very low. Commenting on the average contribution, per head, of the Second Group he said that it is very low, and it should be raised from 19 rupees to 30 rupees, in the New year which starts from Nov. 1, 1968, and thereafter it should be raised from 30 to 40, and from 40 to fifty, and so on, till it surpasses 64, the average per head contribution of the First Group. He then called upon the Ansars to help the Organizations of the Jamaat in raising the standards of the contribution of the Second Group.

Commenting on the third Section, Hazrat Amirul Mominin said that the number of the participants in this Section, which is three thousand now is very small in consideration of our daily growing and increasing Jamaat, and God's promises to the Promised Messiah, peace be on him, that He would bless his followers with increase in number. Hazrat Khalifatul Masih then expressed his hope that he would make efforts to increase the number of participants to this Group from three thousand to five thousand, and also to increase

the standard of contribution from 14 to 20 rupees so that their total contribution may come up to one hundred thousand rupees, and the total contribution of all the three sections may be raised from five hundred and fifty thousond to seven hundred and ninety thousand rupees. To achieve this purpose, he said, while we should pray to Allah and seek His Grace, we should also make efforts, on the one hand increase the standard of the sacrifice of the Second and Third Section, and on the other, the number of the participants in the Third Section. That is to say, we should try to increase the average, per head, contribution of Second Section from 19 rupees to thirty rupees, and of the Third Section from 14 to 20, and the number of the third section should also be increased from three thousand to five thousand.

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Revolt of Western Youth

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"Justice Qadeeruddin Ahmad, a senior Judge of the West Pakistan High Court, speaking on the "Revolt of Western Youth", said the Western youth was the product of an affluent society, and rejects religion and morality because his society has long ceased to bother about these values. In precisely this state of the modern mind there is a warning for us. The same knowledge, sciences and discoveries, which had influenced the western mind, are now being studied in universities here. The theories of evolution and historical sociology the discoveries of astronomy, biology, anthropology and medicine could raise similar questions in the minds of our young men. We cannot, therefore, depend upon the spiritualism and the poverty of the East to ward off the consequences.

"He added that learned men in religion should be groomed as men of high calibre in the eyes of the new generation because the youth cares for heroes and not for pygmies. They should also be learned in modern science, modern scholarships and ways of thought, so that old Faith and new knowledge are integrated. The leader of traditional thought should make a special study of the knowledge and experiences that had created modern heretics."

(*Muslim World* 26-10-1968)

Read *Regularly* **TAHRIK-I-JADID** *MONTHLY*

NOTES & COMMENTS

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Christianity Today

"Nature, it is said, abhors a vacuum. Mankind, it would appear, abhors a state of mind free of superstition nonsense. It is patent that Christianity has lost its significance in the Western world. With Theologians expressing their disbelief in the hitherto popular conception of God, with a vicar in Melbourne declaring himself an Agnostic and, at the same time, a Christian, and with the public generally assuming an apathetic attitude Christianity today is not what it was in its heyday, those times when the rack, thumbscrew and the stake were at hand for the enforcement of its will and the moulding of thought".

The above quoted passage has been culled from the editorial of The New Zealand Rationalist and Humanist published from Auckland. The same was supplied to us by Mr. F. Alladin of India.

The following news item will be of interest to our readers.

Salary Proposed for USSR Mothers

New System Urged

Moscow, Nov. 21 : A leading Soviet economist Perewedenzew yesterday proposed paying Soviet mothers a salary between the birth of first and the education of her last child.

The Government grant, Mr. Perewedenzew wrote in the weekly newspaper "Literaturnaja Gaseta" should allow women to stay at home and look after their children instead of, as at present, resuming work within weeks of child birth for financial reasons.

The economist's statement also reflects official worry over the decline by some 30 per cent in birth-rates since 1960.

One of the reasons for this lower birth-rate was the fear of the loss of earnings where the wife stayed at home to look after her children, instead of going out to earn money, said Mr. Perewedenzew.

Present welfare benefits grant mothers two months' paid absence from work before and a further two months' paid leave after the birth of her child. The mother can take unpaid leave for a further few months before her post is given to someone else.

On the other hand, many mothers return to work too early after childbirth, with the result that the upbringing of the child suffers. There were hardly enough nurseries in the country to which mothers could take their children while they were out working he said.—DPA.

Pakistan Times 22. 11. 1968.

The Real question

A writer says in the Yaqeen International (a fortnightly published from Karachi)

"Now the question for us Muslims is how are we going to take the message of Islam to these most progressive nations of the world, the Germans, the Japanese the Chinese, the British and the Americans, who hold the keys of world destiny in their hands ? What tragedy it would be if these nations, who are sizzling with a desire for inner peace and contentment are not enlightened on the imperishable value of Islam which alone can turn the prevailing chaos into cosmos and transform the base metal of mankind into gold as it did

some more than 13 centuries ago. Islam is the hope of universe ; Islam is the panacea of world ills and Islam is the destiny of Mankind. That destiny must come to fulfilment sooner or later. Muslims carry a great responsibility on their shoulders in that respect and the earlier they awaken to it the better for them. It is true that if the Muslims acquire the character of the Muslims as envisaged by the Holy Quran and sunnah, they are sure to help in the spread of Islam. But the duty of Muslims does not stop at practising Islam individually and collectively and establishing an Islamic state based on God's Message transmitted through the agency of the last Prophet Mohammad (sallalla-hu-alaihi-wa-sallam). Muslims will have to account for their CROSS NEGLIGENCE before God if they fail to invite the non Muslims to accept ISLAM—a religion whose essential claim is its uniqueness and universality and which constitutes the last hope for suffering humanity."

If the Muslims could really rise to the occasion and started preaching Islam to all the nations of the world, it will give us very great joy. But we should also like to say that Islam is already being preached all over the world by the Ahmadiyya Jamaat.

The way the Bible is Spread

In 1967 the world's Bible Societies distributed 10 million copies of the Bible in Africa.

In Africa people speak over 800 languages. Half of the population is under 18 years of age. Some live in cities ; most in mud huts and tents. Some are businessmen ; most merely eke out their existence. Some have modern education ; but the vast majority live and die illiterate.

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The Christian Missionaries distribute the whole Bible only to those who have become Christians and who can read. But for those who do not have much knowledge of Christianity and for the huge number of those who, young or old, are becoming literate, the Bible is presented in small portions—Gospels or selections, attractively presented in modern colourful form. New literates need special translations ; experiments are made with "literacy selections" which use simplifield vocabulary.

One method of Bible distribution, widely used in the past and still used in many countries today, is the travelling salsemen who go about on bicycles or scooters which are fitted with a collapsible book display. Attractively printed Bible booklets are sold by them for a nominal price.

Schools in Africa are persuaded to use the Bible or parts of it as text books. The Bible becomes the possession of the pupils when they leave school.

Ghana's order for half a million Bibles in 1964 was followed by similar moves in Zambia and Kenya, where Bibles are ordered for Roman Catholic as well as Protestant and Government schools. Distribution through schools have been part of the Bible Society of South Africa's programme for many years.

(*Muslim News* 23-8-1968)

Black Theology

Islam is neither white nor black. No Section of its wants to give it any colour. But that is not the case with Christianity. What is going

on in Christendom is quite clear from the following passage of "*Time*" of 15th November, 68.

"White Reluctance. Even so, the Black Power movement within the churches exists more in fancy than fulfillment. One reason of this is that Negroes constitute an extremely small minority within most denominations : despite its progressive policies on race, the 2,000,000 - member United Church is only 2% black. Another problem, particularly for those churches wich emphasize lay authority, is that the majority of white congregations still tend to be reluctant to accept a black minister in the pulpit, even when a well-qualified one is available. As a result, many Negro clergymen are turning away from the goal of parish-level integration and are focusing their attention on the revitlization of all - black congregations.

"At the St. Louis meeting, composed largely of black caucus representatives, a number of speakers suggested that a major goal should be the creation of a fully developed *black theology*. Among other things, this theology mitght include the relation of the struggles of the Negro to the Biblical experience of the Jews as God's chosen people, and the black man's demand for justice to Jesus' ethical teaching. It might also justify, on a more practical level, the artistic presentation of Christ as black-something that has been done in a number of Negro parishes.

A more sophisticated black Christianity, it was argued, would transfrom the Negro's religion, which since slavery days has been based on the hope of salvation in the hereafter, into a faith more relevant to his present social and economic concerns. This ideal was supported by Ron Karenga, Los Angeles leader of the black nationalist US, who accused curches of foisting "spookism" on his soul brothors. "Spookism." he explained acidly "means believeing you're going to fly away without necessary means of transportation."

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Obituary

Master Abdul Khabir son of Ch. Abdul Latif, Missionary Incharge, West Germany, passed away on 13/14 November 68. Although Khabir had been sick for quite some time but he seemed to be recovering and his progress was very satisfactory. A day before he passed away he had a fit of cough which subsided with medical treatment. The next day again he coughed and had a bleeding which he could not survive.

We send our deepest sympathies to Ch : Abdul Latif, his wife and other children and also to his relatives in Pakistan. May God console all of them and grant them patience. Amen.

Tarawih Prayers

Although arrangements are made for the people to offer tarawih prayers immediately after the Isha prayer, it is adivsable that effort should be made to get up early in the morning and offer tahajjud prayer (which is represented by tarawih prayer if offered after Isha, that is, the first part of the night. The Holy Prophet, peace and blessings of God be upon him, always offered the tahajjud prayer in the latter part of the night. The Promised Messiah, peace be on him, says about tahajjud prayer : "The supplications at the time of tahajjud are more prone to acceptance because that is the time when one supplicates with great humility and anxiety. Unless one has that state of mind, one cannot get up early in the morining from the comfortable sleep. The fact is that getting up at that time is in itself conducive to that state of mind and that is what attracts acceptance."

Rabwah Diary

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Vakil-i-A'la Returns from Tour

Sahibzada Mirza Mubarak Ahmad, Vakil-i-A'la & Vakilut Tabshir who had left on tour of the Far East on the 9th of October returned to Rabwah on the 16th of November. He was received by the Officers and Staff of the Tahrik-i-Jadid and Sadr Anjuman Ahmadiyya and many other friends.

While on this tour, Sahibzada Sahib visited Hong Kong, Singapore, Philipine, Indonesia and Japan. He attended the Annual Gathering of the Ahmadiyya Jamaat Indonesia and spoke to the audience there on different subjects. The events of this Gathering were not only broadcast but also televised.

In Japan he met a number of leaders of thought and assessed the possibilities of opening a Mission there at the earliest possible time.

He was accompanied by Mr. Basharat Ahmad Bashir as his Secretary. Mr. Bashir has worked in West Africa as an Ahmadiyya Missionary where he spent most of his time in Sierra Leone.

We welcome Sahibzada Sahib back in our midst and pray to God that He may shower His blessings on this tour which has been conducted purely for the furtherance of the cause of Islam.

Arrivals

Mr. Bashir Ahmad Rafiq, Imam of the London Mosque arrived back in Pakistan on 11 November for a short term of holiday. He is accompanied by his family.

Mr. Rafiq who has worked in the United Kingdom for more than 10 years is a graduate of the Punjab University and also holds the degree of Shahid from Jamia Ahmadiyya, Rabwah, the institute that trains Missionaries for Islam. In addition to his duties as an Imam and Missionary Incharge, he is also the Chief Editor of a monthly magazine—The Muslim Herald.

He hopes to stay in Pakistan for about six months.

Interviewed by a staff reporter of the Tahrik-i-Jadid (monthly) Mr. Rafiq said that the tour of Hazrat Khalifatul Masih in 1967 gave a great impetus to the activities of the Mission. He said that the newspapers were paying special attention to the important events that take place under the auspices of the Jamaat. He remarked that he was of the opinion that preaching should be taken to the man on the street and he be told to think over things himself instead of leaving him to the mercy of others who might distort things and mislead him.

Since his arrival he has addressed the students of the Jamia Ahmadiyya as well as of the T.I. College. We wish him a happy stay here and more grease to his elbows when he returns to UK to resume his duties there,

---

Maulvi Abdul Shakoor, Missionary Incharge, SIERRA LEONE arrived back after four and a half years on 20 November 68. He was received at the Railway Station, Rabwah by the Staff of the Tahrik-i-Jadid and a large number of friends-

Maulvi Shakoor had taken over from Mr. Basharat Ahmad Bashir when the latter returned to Pakistan last year. In addition to his duties pertaining to the Missionary work, he was also the General Manager of the Ahmadiyya Schools.

Sierra Leone Mission has, with the grace of God, got four Secondary Schools and a large number of Primary Schools. More schools are expected to be opened in the near future.

Maulvi Mohammad Siddique Shahid, ex-Principal of the Missionary Training School, Ghana, is now the Missionary Incharge of the Ahmadiyya Mission, Sierra Leone.

Ramazan

The month of Ramazan started on the 22nd of November. In addition to Tarawihs being led by Huffaz (those who know the whole of the Holy Quran by heart) in various mosques, the Dars (reading of the Holy Quran with short commentary) of the Holy Quran at the Masjid Mubarak is the special feature which helps to improve the spiritual atmosphere. The dars is conducted by various Ulema who do it by turn. A large number of young and old, men and women attend the Dars and some people come from places other than Rabwah to benefit from this sacred occasion.

Baby boy

Shahid Ahmad Pasha and Sahibzadi Sayyeda Amtul Shakoor (daughter of Hazrat Khalifatul Masih III) have been blessed with a boy who has been named by Hazrat Khalifatul Masih III, Amir Ahmad Tariq, May the new born babe live long and a pious life. The staff of the Tahrik-i-Jadid extends heartiest congratulations to the parents of the baby as well as to the grand parents and the entire family of the Promised Messiah, peace be on him.

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Majlis-i-Irshad

The monthly meeting of the Majlis-i-Irshad was held on the 21st of October at the Masjid Mubarak. Hazrat Khalifatul Masih could not grace the meeting with his presence due to his indisposition.

The speakers were : Ch. Khalid Saifullah, Maulvi Mohammad Munawar and Sheikh Nasiruddin Ahmad M.A. The subjects were as follows : The age of the universe, the means of the propagation of Islam and the prophecy of the Holy Quran contained in the words : *wa izassohofo noshirat*.

The meeting was presided over by Maulana Abul Ata Sahib.

Basketball Tournament

The Sargodha Division Amateur Basket Ball Association arranged a national tournament of Basket Ball at Rabwah from 16th to 21st of November. Pakistan Air Force defeated the Army by 53 to 48 points and won the national championship. In the school session the Lahore Division defeated the Sargodha Division by 83 to 36 points and retained their championship. The trophies and the certificates for the winning teams as well as individual players were distributed by Chief Guest Air Commodore Chaudhari, the Station Commander at Sargodha.

Mian Mohammad Ibrahim, Headmaster, T. I. High School, and the Chairman of the Sargodha Division Basket Ball Association wound up the meeting with thanks to the guests and the players.

The Unhealed Healer

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On one side the leading theologains in Christendom are condemning the traditional beliefs of Christianity like the divinity of Jesue, Trinity and Atonement, and on the other side some others who want to retain followers of Christ by whatever means they can, are going about in the world with tall claims of being healers of the sick in the name of Christ.

One such healer is Oral Roberts. He has formed an Oral Roberts Evangelistic Association Inc. and goes about to show his healing capacities. Recently he was in Nairobi, Kenya, East Africa. There he had open air meetings and announced that he would show healing miracles. Extensive arrangements were made to advertise the feats of this 'healer'.

As soon as our Missionary incharge—Maulvi A. K. Sharma—came to know of the tour of Mr. Oral he issued an invitation to him for a prayer competition. This invitation so drew the attention of the intellectuals of East Africa that in Tanzania The Standard wrote in its issue for 19. 7. 1968 as follows :

An Amerian Evangelist who claims to heal by faith through sermons, got off to a bad start today when he was challenged by the chief Missionary of the East African Ahmadiyya Muslim Mission in Kenya, Maulana A. K. Sharma, inviting him to pray God for a sign as to which was the true religion.

In a lengthy letter sent to Rev. Roberts, the Amir Sharma said that a living faith must exhibit the signs of life, and thus the followers of Hazrat Ahmad, realised within themselves that Islam, their faith, was a living faith.

"We firmly believe that should you, as spiritual crusader, be prepared te put to the test the truth of Islam and Church Christianity, God will surely cause the good tree to bring forth good fruit and He shall not give his beloved son a serpent for a fish or a stone for bread, but shall open for him and shall accept his prayers."

Amir Sharma proposed that a certain number of clinically despaired sick persons should be selected and then equally divided between Ahmadiyya Muslims and Rev. Roberts and Christian divines.

He said that each party should then pray for recovery of their respective patients, thus establishing to the world the sign of God's grace and mercy as to which was the true religion.

He pointed out that they had time after time invited Christian divines to have recourse to that test but none had so far ventured to come forward. 'I approach you sir, therefore, and through you every other Christian divine in the world with the request that we may all pray for the achievemnet of a certian difficult object, in order to demonstrate the truth of our respective faiths', Amir Sharma said.

Today Rev. Roberts was not available to answer whether he accepted the challenge or not, but his wife Mrs. Roberts said the challenge was unacceptable. Their only reason to be in Kenya was to help people."

A journalist in Nairobi who writes by the name of Mambo was anxious to see Oral and have a talk with him about the invitation that the Ahmadiyya Mission had extended to this healer. He tried all he could but it was not made possible for him to meet the crusader. The story of his effort was published in the Daily Nation of 19. 7. 1968 in the following words :

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Fill the swollen tummy of a starving child with nourishment and there, I say, you have a miracle. It was a point I wanted to put in suite 431 of the Nairobi New Stanley Hotel yesterday.

The other item on my agenda for the meeting in the £20 a day suite was a challenge from the Ahmadiyya Muslim Mission to miracle man **Oral Roberts** — a challenge I can best describe as a kind of miracle marathon.

Their chief missionary, **Maulana A. K. Sharma,** wrote a windy but charming letter to the reverend and kindly sent me a copy.

His idea, it seems, would be to take a crowd of the sick and divide themselves—to see who came up with the most cures through prayer.

Maulana Sharma reckons the winner could take it as a sign from Almighty God as to which is the true religion.

Of course, the only trouble is that when I got to the New Stanley and rang suit 431 the male voice which answered, immediately put me on to a female voice which said :

"Mr. Roberts is not available right now."

I descended two floors to room 208 to **Mr. Wayne Robinson,** a journalism graduate, who said :

"I have never read such scurrilous journalism as yours Mr. Mambo. I would never advise Mr. Roberts to see you. I am editor of a magazine with 500,000 readers but I have never seen anything like your journalism.

"It is irresponsible and irritating and you are determined to cut Mr. Roberts to ribbons. You have obviously made up your mind to cut him to ribbons so there is nothing we can do."

I, fairly I think, pointed out I was among the unconverted. If Mr. Roberts would see me perhas he could convert me.

Mr. Robinson : "I would not want to do anything to help you."

I asked him about the challenge.

"Of course we're not accepting it. We are not interested in that kind of thing at all. We have hundreds of thousands of people in our ministry. We are an accepted ministry.

"We do not indulge in side shows. We want nothing to do with razzle dazzle offers. This is not part of Christian religion."

I asked is he would describe the Kamukjni crusade as a side show and told him I certainly would. He replied :

"No I certainly wouldn't.

"We preach thegospel".

I said I had never heard Moses quoted as saying to his people, as Roberts quoted him : "Come on then, —let's go to the promised land."

"That was paraphrasing," said Mr. Robinson. "He quoted Exodus and then he paraphrased it, as I understand all

(Continued on Page 11)

Ahmadiyya Mission, Nigeria

By Mr. A.R.A. OTULE
Secretary General

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The Nigeria Mission was started in 1921 by Hazrat Maulana Abdur-Rahim Nayyar, the first Ahmadiyya Muslim Missionary in the country.

Since that time quite a number of Missionaries were sent to this country from Qadian and then from Rabwah. The Mission runs a weekly Newspaper which was first started in 1952 through the efforts of the Ex-Amir, Maulana N. M. Naseem Saifi who has served the Mission very successfully for 19 years in the capacity of the Amir and Chief Missionary of the West African Missions.

The Nigeria Mission has more than 100 branches all over the country and has built 70 Mosques of their own, 3 under construction.

The Foundation stone of the Lagos Central Mosque was laid by His Excellency, Chaudhry Sir Mohammad Zafrullah Khan, the Ex-Foreign Minister of Pakistan and present Judge at the International Court of Justice at the Hague. This was in 1943.

The Foundation of the Ibadan Central Ahmadia Mosque was laid by Hazrat Sahibzada, Mirza Mubarak Ahmad, the Vakilut-Tabshir (Director of the Foreign Ahmadiyya Missions) in 1965

Nigeria Mission is running 10 primary Schools known as Fazle-Omar Ahmadiyya Schools. The first was started in 1949. In fact all the ten schools were started during the Amirship of Maulana N.M. Naseem Saifi.

No Pakistani teacher is working in the Mission schools. There are, however, more or less 15 Pakistani teachers and professors in other Muslim secondary Schools and Government Institutions.

The Amir, Maulvi Fazl Ilahi Anweri, is the number of Council of Governors for the Muslim Teachers Trainning College in Lagos

The Mission has produced quite a large number of literature in English and Vernacular.

Three of the books, namely : (a) An Outline of Islam, by Maulvi N. M. Naseem Saifi. (b) Life of Muhammad by Maulvi F. R. Hakim and (c) Forty Hadith compiled by Maulvi N. M. Naseem Saifi are recognised by the Nigerian Ministry of Education for the schools.

Apart from this, the literature is sold at the Ahmadiyya Book Shop, which the Mission has and distributed free or sold at low prices by means of our local Missionaries.

At present local Missionaries are working in different circuits of the Jamaat. Apart from three Pakistani Missionaries, two Missionary doctors are running two dispensaries, one in Lagos and the other in Kano.

(*Continued from page 10*)

preachers do into normal colloquial English."

I asked him again for an interview. Said Mr. Robinson : "I'm certainly not interested in helping you to cut him to ribbons again."

As an afterthought, I discovered that all 18 members of the Oral Roberts World Crusade in Action team are stopping at the New Stanley.

The bill, I estimate, will top £2,000 for the week.

An official of the *Freedom From Hunger Campaign* tells : me that would feed almost 5,000 school children on the school meals system for three months.

Now that's the kind of miracle for which we could all stand up—sinner and Christian together—and say *Hallelujah Glory be*.

THE HOLY QURAN

WITH ENGLISH TRANSLATION

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

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This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

Pages 818 **(Size 8½ × 6¼")**

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English section: Printed by Nusrat Art Press, Rabwah and published by Abdul Latif Khan for The Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan.